'And concerning the regular daily offering that it was brought at four hours'. Who is the authority for what we have learnt: And as the sun waxed hot it melted:[11] this was at four hours. You say at four hours; or is it not so, but at six hours? When it says 'in the heat of the day',[12] here we have the expression for six hours. What then am I to make of 'as the sun waxed hot it melted'? At four hours. Whose opinion does this represent? Apparently neither R. Judah's nor the Rabbis'. For if we go by R. Judah, up to four hours also is still morning;[13] if we go by the Rabbis, up to six hours is also still morning! — If you like I can say it represents the opinion of R. Judah. and if you like of the Rabbis. 'If you like I can say it represents the opinion of the Rabbis': Scripture says, morning by morning,[14] thus dividing the morning into two.[15] 'If you like I can say R. Judah': this extra 'morning' indicates that they began [gathering] an hour beforehand.[16] At any rate all agree that 'as the sun waxed hot it melted' refers to four hours. How does the text imply this? R. Aha b. Jacob said: The text says, As the sun waxed hot it melted. Which is the hour when the sun is hot and the shade is cool? You must say, at four hours.

THE AFTERNOON TEFILLAH TILL EVENING. R. Hisda said to R. Isaac: In the other case [of the morning offering] R. Kahana said that the halachah follows R. Judah because we have learnt in the Select Tractate as [taught] by him. What is the decision in this case? — He was silent, and gave him no answer at all. Said R. Hisda: Let us see for ourselves. Seeing that Rab says the Sabbath Tefillah on the eve of Sabbath while it is still day, we conclude that the halachah follows R. Judah![17] — On the contrary, from the fact that R. Huna and the Rabbis did not pray till night time, we conclude that the halachah does no follow R. Judah! Seeing then that it has not been stated definitely that the law follows either one or the other, if one follows the one he is right and if one follows the other he is right. Rab was once at the house of Genibah and he said the Sabbath Tefillah on the eve of Sabbath, and R. Jeremiah b. Abba was praying behind Rab and Rab finished but did not interrupt the prayer of R. Jeremiah.[18] Three things are to be learnt from this. One is that a man may say the Sabbath Tefillah on the eve of Sabbath. The second is that a disciple may pray behind his master. The third is that it is forbidden to pass in front of one praying. But is that so? Did not R. Ammi and R. Assi use to pass? — R. Ammi and R. Assi used to pass outside a four cubit limit. But how could R. Jeremiah act thus, seeing that Rab Judah has said in the name of Rab: A man should never pray

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(1) V. Glos.

(2) Musaf can be said up to seven hours and minhah up to eleven hours less a quarter.

(3) Viz., the second half of the seventh hour.

(4) Because when R. Judah says that the time for musaf is 'till the seventh hour', he must exclude the whole of the seventh hour itself.

(5) If a girl-minor who has lost her father is betrothed by her mother, when she becomes mature she can refuse to continue to be bound to her husband, and on some occasions the Beth din instruct her to refuse. V. Glos. s.v. mi'un; Yeb. 109a.

(6) V. Yeb. 122a.

(7) It pierced the skull of a child.

(8) Being no longer 'new wine', v. 'Ed. VI, 1.

(9) As R. Judah says; which shows that he included the 'four hours' in the 'until'.

(10) Behirta (selected). Eduyyoth is so called because all its statements are accepted as halachah; v. Introduction to 'Ed. (Sonc. ed.).

(11) Ex. XVI, 21.

(12) Gen. XVIII, 1. Here the word 'day' is used, implying that it was hot everywhere, and not only in the sun, v. infra.

(13) It says that the Israelites gathered the manna every morning; why then had they stopped at this hour if it was still morning?

(14) Ex. loc. cit. Lit., 'in the morning, in the morning'.

(15) And the Israelites gathered in the first 'morning'.

(16) Thus finishing in the third hour of the day.